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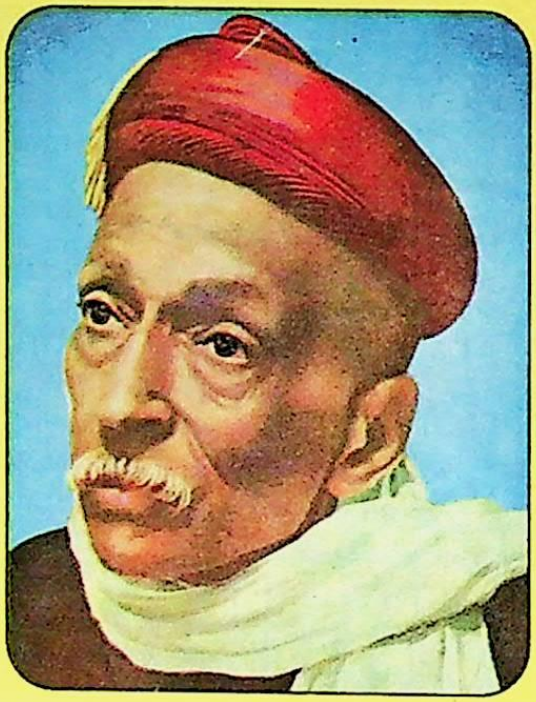

PATHWAY TO GOD

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PATHWAY TO GOD

[A Quarterly Journal of Spiritual Life]

" ONE GOD, ONE WORLD, ONE HUMANITY "

Editor : Shri P. D. Dharwarkar
B. Sc., C. Eng. FIE, M.A.S.C.E.

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Prayer for Shiva-Sankalpa

यज्जाग्रंतो दूरमुदैतु दैवं तदु सुप्तस्य तथैवैति ।
दूरगमं ज्योतिषा ज्योतिरेकं तन्मे मनः शिवसंकल्पमस्तु ।।१।।

That which travels far and wide when a man is awake and comes back when he is asleep, as if a spark of the Cosmic Brightness. such mind of mine be filled with thoughts of happiness and well-being

येन कर्माण्यपसो मनीषिणो यज्ञे कृण्वन्ति विदयेषुधीराः ।
यदपूर्वं यत्क्षेमन्तः प्रजानां तन्मे मनः शिवसंकल्पमस्तु ।। २ ।।

With the help of which the wise and the learned perform the activities of the yajnas; which is born earlier than the sense organs; which is secure inside the bodies of men that mind of mine be filled with thoughts of happiness and well-being

यत्प्रज्ञानुत चेतो धृतिश्च यज्ज्योतिरन्तरमृतं प्रजासु ।
यस्मान्नऋते किंचन कर्म क्रियते तन्मे मनः शिवसंकल्पमस्तु ।।३।।

That which gets knowledge, awareness and determination; That which is formed of Tejas, resides in inner self, is immortal; without which no activity can be carried out that mind of mine be filled with thoughts of happiness and well-being

यनेदं भूतं भविष्यत् परिगृहित ममृतेन सर्वम् ।
येन यज्ञस्त्रायते सप्त होता तन्मे मनः शिवसंकल्पमस्तु ।।४।।

That which encircles in itself the present, past and future because of its immortality; With the help of which the

Born :
JAMKHANDI
3-7-1886

Samadhi :
NIMBAL
6-6-1957

Sapta-Hota yajna is protected; that mind of mine be filled with thoughts of happiness and well-being.

यास्मिन्नृचः साम यजुषि यास्मिन् प्रतिष्ठिता रशनाभाविवाराः ।
यास्मिच्चित्त सर्वमोतं प्रजानां तन्मे मनः शिवसंकल्पमस्तु ॥५॥

That which holds in itself the mantras of Rigved, Sāmved and Yajurved like the spokes that are held in the centre of the wheel; That which holds the life-force of all beings in itself, that mind of mine be filled with thoughts of happiness and well-being.

सुषार थिरश्वानिव च मनुष्यान नेनीयतेऽभीशुभिर्वाजिन इव ।
हृत्प्रतिष्ठं यदंजिरं जविष्ठं तन्मे मनः शिवसंकल्पमस्तु । ६॥

That which leads a man wherever it desires like a clever horse-rider who leads the horse with the reins; that which resides in the heart, is fastest in movement and is never firm; that mind of mine be filled with thoughts of happiness and well being.

○ ○ ○

Vashishth tells Rama, "When you are doing your duties carry them out as if you are in the State of Sleep. Internally, give up everything, but externally do all your duties you are bound to do."

Silent Blessings and Guidance by Paramacharya Swamiji

A Professor had chosen the critical study of a religious treatise as the subject for the thesis of his Ph. D. degree. The treatise contained the biographical sketches, Social, religious and spiritual work carried out by the various incarnations of a popular deity in the period from 13th century onwards. Months passed, but he was not able to make a start for want of authoritative sources of information and was seriously thinking of giving up the subject and selecting another topic. In this situation, a colleague suggested to him to see Paramacharya Shree Chandrasekharendra Saraswati, Shankaracharya of Kanchi Kamkoti Peetham, for guidance.

The Professor came to know that Paramacharya Swamiji was staying at that time in Gurudeo Ranade Mandir in Belgaum for his Chaturmas. He rushed to Belgaum only to find that Swamiji had just left Belgaum for his further journey on foot. So, he decided to see Swamiji at his next Sojourn in Ugar. At Ugar, he joined the long queue for Swamiji's Darshan with the file in hand indicating the Subject of his thesis on the only sheet inside.

When his turn came, he offered his Namaskars and placed the file in front of Swamiji as asked by the secretary. Within seconds, he was asked to move forward with his file as others were waiting for Darshan. The Professor was disappointed as he was unable to even talk with Swamiji, leave alone any discussion. In a dejected mood, he went home. But when he got up next morning, to his surprise, thoughts started coming to his mind as to how and where to start his research. as if prompted by somebody. He wondered why these thoughts couldn't occur to him earlier. He felt indebted to Swamiji for his silent blessings and

guidance on his research and study. In due course, he was able to collect the necessary information and compile the various events historically, geographically and Chronologically to form the thesis.

At this time, he had an urge to see Swamiji and put forth his work before him. He could see him when he was camping at Satara and placed the completed file before him, after standing in the queue. Swamiji placed a fruit on the file and the secretary asked him to move forward. Next day when he went to the college, his guide asked him to send his file to the University and get the approval first, though finishing touches were still to be given to his work. The file was hurriedly sent to the University which sent it back with the stamp of approval.

Even to-day, the Professor feels indebted to Paramacharya Swamiji for his silent guidance and blessings which enabled him to complete his thesis and get his Ph.D. degree on the same.

O O O

Vashishtha says to Rama, "Those who have vanquished the sense organs & who are generous at heart, they only deserve to called 'men on earth'. Others are but machines made of flesh & capable of movement."

EDITROIAL

The Aim of Meditation

It has been declared-and rightly so-that for attaining Spiritual progress towards God-Realisation, meditation is essential. In the Ashtāng Yoga of Maharshi Patanjali, Dhāranā & Dhyāna are important stages leading to Samādhi. Meditation trains the mind to concentrate itself on any particular thing or object of thought and remain so for an adequate length of time. And concentration is the only way to acquire knowledge. Swami Vivekanand says "We have but one method for acquiring knowledge. From the lowest man to the highest Yogi, all have to use the same method what is called concentration. Concentration is the only key to the treasurehouse of knowledge."

For the student to study his books, for the physicist or chemist to evolve any new formula or theory, for an astronomer to unravel the secrets of stars, for persons who want to make money, for all who want to know, ability to concentrate is imperative. The greater the power of concentration, the greater is the ability to acquire knowledge. When a man concentrates the powers of his mind, brings them into focus and throws them on any object of his thought, things get analysed and knowledge comes.

This power of concentration to be developed, the mind needs to be trained such that no extraneous thoughts enter the mind, when it is concentrated on a particular object of thought. And, this training is possible only through meditation. When the Late

Paramacharya of Kanchi Kamkotipeetham, Shri Chandrashekharendra Saraswati was asked "What is Upasana?" He replied "Dhyanameva Upasanam. Upasana is meditation. Scriptures prescribe Upasana to train the mind to concentrate" पत्रं, पुष्पं, फलं, तोयं *(Tender leaves, flowers, sacred water) and all like things are but aids to enable us to concentrate on the deity.*

When we meditate on the name of God or Japa-mantra daily, our mind gets trained in Single-point concentration and may be, after a few years or many, we may come face to face with God, the time period, depending on our power of concentration and our ability to keep all thoughts of the world away from the mind. When one is an aspirant on the path to Spiritual progress, mental discipline in the form of Non-Violence, Truth, Non-stealing, Continence, Non-hoarding and practice of Tapas, Swadhyaya & Ishwar Pranidhan are essential. Only meditation without this discipline & practice will not enable a man to progress spiritually. Even if a man does not practice meditation, but observes the above discipline and practice, he will progress spiritually and will get morally liberated, as said by Gurudeo Ranade.

When we meditate and also observe the above discipline and practice, the desires of the body diminish, tend to the minimum and then our consciousness (चेतना) *transcends, goes beyond, the gross body and enters the Subtle body* (सूक्ष्मदेह) *and we come face to face with God. Because, the* सूक्ष्मदेह *our Subtle body is beyond time & space like the* दिव्यदेह *the Divine body of Gods, both come on the same plane. Gurudeo Ranade has also said that God cannot be seen by the* चर्मचक्षू *or the eyes of the gross body. Even if, we are able to transcend the cons-*

ciousness for a Split-Second, we get a vision of God. That is what Saint Tukaram says, in his ecstasy, "देवाचिया द्वारी उभा क्षणभरी तेणें मुक्ती चारी साधियेल्या". A Split-second transcendence of consciousness puts us right on the threshold of Divinity and enables us to attain all the four Mokshas, that is, release from bondage.

Saint Dnaneshwar describes the consequent vision of God more vividly in his Song, "कानडा वो विठ्ठलू, कर्नाटकू तेणे मज लावियले येडू....." and says there is talk without words, conversation without any other person; if he wants to touch His feet, he is not able to touch them; though he saw them he is not able to know whether He is standing in front or behind him. This is the vision during transcendence of Consciousness When transcendence is for a longer period, there is talk or even discussion with the deity. Saint or Guru as experienced by Saints & Realised souls. Some people prefer to call this type of meditation "Transcendental Meditation", what transcends our consciousness.

Thus meditation is a tool to train the mind & develop the power of concentration. Whether to use it for worldly goals like scientific research, in-depth study of a subject, or to unravel the secrets of a knotty problem or for Realisation of God is for us to decide & choose. However, one should remember that the mental discipline of Non-violence, truth etc. and practice of Tapas, Swadhyaya & Ishwar Pranidhan are equally important and without which progress cannot be assured, for an aspirant on spiritual path towards God-Realisation.

● ● ●

Śruti-sāra-samuddharaṇa of Totakācārya

श्रीतोटकाचार्यविरचितं श्रुतिसारसमुद्धरणम्।

PART II

(12)

विदितत्वमविप्रतिपन्नतया
मतिषु प्रगतं विषयेषु यथा।
यत एवमतः परसंविदिता
विदितत्वत एव यथा विषयाः॥

The state of being cognised is quite well-known in case of the mental modes as in case of objects (like pot etc.), since there is no dispute about it. In this manner, only due to their characteristic of being known, the mental modes, like the objects (pot etc.), are known by the other (i. e. the witness consciousness).

The Ātman or the innermost self alone is sentient (*cetana*) while all other entities from gross objects to the internal organ i. e. the mind are insentient *(jaḍa)*. And what is insentient or unconscious like a jar is invariably recognised to be an object of cognition *(vidita)*. The internal organ *(antaḥkaraṇa)*, however, appears sentient or conscious in relation to external objects because of its association with the Ātman, which is of the nature of consciousness, just as *(sphaṭika)* crystal appears red owing to its nearness to the China rose *(japā – puṣpa)*. Thus the subjective nature of the internal organ is only relative and, by itself, it is insentient like any other gross object.

Further, it is only due to their characterstic of being known *(viditatva)* that all insentient entities are cognised by something other than themselves *(para-saṁvidita)*. A pot, for instance, is cognised by the consciousness limited

by the internal organ *(pramātṛ-caitanya)*. Similarly, the internal organ with its varied states is known by the witness consciousness *(sākṣicaitanya)*.

(13)

परसंविदिताः सततं हि यतो
न विदुः स्वममी विषयास्तु ततः ।
मतयोऽपि तथा परसंविदिता
न विदुः स्वममूर्विषयास्तु यथा ॥

The objects, (pot etc.), being always cognised by something other than themselves (viz. the consciouness limited by the internal organ), cannot know themselves. Similarly, the internal organ and the states thereof, being illumined by the witness consciousness cannot comprehend themselves.

What is cognised by something else can never cognise itself. It is true of all empirical entities from the external organ or the mind, which are devoid of sentiency or consciousness. Now to explain: the cognition always involves two separate factors, namely, the knowing subject and the object known. That is, the same entity cannot become both the subject as well as the object and thus the former must be something different from the latter. In case of the cognition of a pot, for example, the consciousness limited by the internal organ is the knowing subject. Likewise, for the cognition of the internal organ and its different modes as well, there must be some knowing subject and that is the witness consciousness, which is the essential nature of an individual soul.

(14)

विषयकृतिसंस्थितिरेकविधा
मनसस्तु सदा व्यवहारविधौ
अहमित्यपि तद्विषया त्वपरा
मतिवृत्तिरवज्वलिताऽत्मचिता

Always in the practical realm, the state of the mind assuming the form of an object (say pot, as ' This is

pot '') is one kind and (the state) as " I (see the pot ''), having that (i. e. the cognition " This is pot ") as its object and being very brightly illuminated by the Self-consciousness, is another (kind of) mental modification.

The mental state is of two kinds. In the perception of a pot, for instance, the internal organ, reaching the pot through the sense of sight, first assumes its form. Then there arises the cognition " This is pot ". This type of mental state is called ' dṛśyākāra-vṛtti '. Here the word dṛśya means the object seen. And because it is pervaded by the Self-consciousness, the internal organ spontaneously assumes the state of the seer or the knower (draṣṭṛ) in the form " I see the pot " as well. This mental mode is termed ' draṣṭṛākāra-vṛtti. ' And the cognition of this kind is called *anu-vyavasāya* or the Self-reflective cognition The earlier cognition " This is pot " figures as the object in this reflective cognition " I see the pot ". The two types of mental state, namely, the state as ' This ' (idaṁvṛtti) and the state as ' I ' (ahaṁvṛtti) mentioned above are, of course. the attributive of the internal organ and not of the Self-consciousness, which is attributeless and the very illuminator of all the mental states. In the practical realm, however, the self appears as having the characteristic of being the seer or the knower due to Its false identification with the ahaṁvṛtti or ahaṁkāra i. e. the mental state as ' I '.

In the present context the terms ' mati ', ' manas ' ' dhī ', and ' antaḥkaraṇa ' mean the same. Thus mati-vṛtti, manovṛtti etc. give the same meaning i. e. the mental modification. Sometimes the term ' matayaḥ ', the plural form of ' mati ', is used in the sense of mental modifications. (See verses 12 and 13).

(15)

पुरुषस्य तु धर्मवदुद्भवति
स्वरसेन मतेः स्वगुणोऽपि सती ।
अत आत्मगुणं प्रतियन्ति जना
मतिवृत्तिमिमामहमित्यबुधा. ॥

Though being essentially the characteristic of the mind, it arises as if it is the characteristic of the Self and therefore

the ignorant people believe this mental modification in the form "I" to be the attribute of the Self.

As stated previously, the modification as 'I' *(ahaṁvṛtti)*, which is also called ahaṁkāra or ego, actually belongs to the internal organ *(mati)* itself. Still on account of the false identification *(adhyāsa)* of the Self and the property of the former i. e. the Self. This false identification of the Self and the internal organ can be compared to that of fire and the heated iron ball, due to which we use the expression "The iron burns", superimposing the burning property *(dāhakatva)*, which really belongs to the fire, on the iron ball.

The word 'abudha' means ignorant. An ignorant person who lacks discrimination between the self and the not-self always believes the ego or *ahaṁkara* to be the characteristic of the Self. It is only due to this false belief that the Self is empirically viewed as possessing the characteristics of being the knower, the agent, the enjoyer etc. And before the dawn of self-realization *(ātmasākṣātkāra)*, even those who are well-versed in scriptures *(śāstrajña)* are deluded by this false notion.

(16)

यदि सा न भवेज्जनमोहकरी
व्यवहारमिमं न जनोऽनुभवेत् ।
विफलश्च तदा विषयानुभवो
ज्ञगुणो नहि सेति यदा विदिता ।।

If that (mental modification as 'I' i. e. the ego) did not cause the delusion, a person would not experience this day-to-day business (in the form "I know the pot", "I do this action" etc.). And the enjoyment of the worldly pleasures would become fruitless if that (ego) is not considered to be the attribute of the empirical Self.

The whole business of our daily life involving the differentiation like "I know this", "I do this" and so on, is based on the mutual superimposition (*anyonyādhyāsa*) of the Self and the not-self consisting of the mind, senses body etc. (Vide Śaṁkara's preface to Brahma-sūtra-bhāṣya).

In the expression " I know this " the term ' I ' refers to the ahaṁkāra or the ego, which, being the nearest to the Self and hence being the primary adjunct (*mukhyopādhi*) thereof, is the first to be superimposed on the Self. In fact, in the cognition ' I ' there exists such a union of the Self and the not-self i.e. the ego, each being filled as though with the nature of the other. Thus the ego-superimposition is the initial ' adhyāsa ' which all subsequent adhyāsas follow. (Padmapāda's Pañcapādikā I). For example, superimposing the ' stoutness ', the characteristic of the bādy. on the Self-ego complex we say " I am stout " ahaṁsthūlaḥ). Such expression would not be experiented in the absence of the erroneous identification of the Self and the ego. In this way, serving as the meeting place as it were of the inner Self and the outer world, the ego or ahaṁkāra is at the root of all our daily affairs. The ahaṁkāra or the cognition as ' I " gives rise to mamakāra or the cognition as " mine " which brings about the ownership (*Svatva*) of the worldly objects to the Self.

Further, it is only due to the wrong identification of the ego with the Self that the latter comes to be looked upon as the enjoyer (bhoktṛ) in the empirical state. This is so because the self, which is ever free, cannot become the enjoyer by itself. Nor can the insentient ego become that on its own. So the Self conditioned by the ego is the enjoyer. In this manner the ego is the attribute of the Self through superimposition. If this is not accepted, what use is the enjoyment of the worldly pleasures? For, an enjoyment necessarily presupposes the one who enjoys it. Even the Śrutis speak of Ātman as the enjoyer from the practical standpoint. (See Bṛhadāraṇyakopaniṣad, II, iv, 4, Muṇḍakopaniṣad, III, i, 1)

(17)

उपलभ्यघटादिनिभैव भवे–
न्मनसो यदि संस्थितिरेकविधा ।
पुरुषस्य चितिश्च न विक्रियते
मतिवृत्तिमपेक्ष्य घटादिनिभाम् ॥

(The mental modification that causes) only the manifestation of objects such as pot etc. would be there, if the state of the mind is of only one kind and if the Self (on the empirical plane) does not assume (the status of the seer) with regard to the mental modification that manifests pot etc.

In śloka 14 there is a reference to two types of mental states, namely, dṛśyākāra-vṛtti, which is of the form as "This is pot" and 'draṣṭṛākāra-vṛtti' of the form as "I see the pot." The mental state "This is pot" manifests the pot while the state "I see the pot" manifests the earlier state "This is pot" The state "I see the pot", being superimposed on the Self, makes the latter to assume the status of the seer or the knower of the pot. If the mental state is of only one type and if the Self is not accepted to assume the status of the seer through superimposition, the mental modification of the kind "This is pot" alone would be there and not the modification as "I see the pot". In the absence of the mental state as "I see the pot" there would be no seer and in that case the act of seeing would be meaningless, because, being a form of knowledge, 'seeing' should belong to some subject.

In the above śloka, the term 'nibhā' means manifestation. Thus 'ghaṭādInibhā mativṛtti' means the mental mode that brings about the manifestation of pot etc. And the term 'Vikriyate' indicates 'vikāra'. But 'vikāra' should not be taken to mean 'change' in the true sense of the term because the Self-consciousness (puruṣasya citi) is really immutable (*nirvikāra*). It is only due to 'adhyāsa' that the Self appears to assume the status of the seer. And 'vikriyate' means only that in the present context.

(18)

अवगन्त्रवगम्यचिदात्मधियो–
रहमित्यभिमानविहीनतया ।
स्थितयोरभिमानपूरःसरकं
व्यहारपथं न जनोऽवतरेत् ॥

When the Self-consciousness and the internal organ, the knower and the known (respectively), remain without referring to one's own Self as 'I', a person would not enter the course of day-to-day business (in the form "I know" "I do" etc.) which is connected with the Self-illusion.

Ahamabhimāna or *ahaṅkāra* is Self-illusion. It consists in referring to one's own Self as 'I'. As shown earlier, the concept 'I' i. e. the ego, which is a form of mental state, plays a vital role in coupling the Self and the not-Self which is responsible for the course of our daily business (*vyavahāra-patha*). In the absence of the function of the ego or *ahamabhimāna* in the state of deep-sleep, for example, no such vyavahāra as "I know this" or "I do that" is possible.

It has also been noted already that the Self of the nature of pure consciousness (*cidātman*) is viewed as the knower (*avagantṛ*) due to the superimposition of the ego-concept (*ahaṁvṛtti*) on the Self. The not-Self is what is known *avagamya*). In the above śloka the term '*dhī*' or the internal organ represents the not-Self as it is instrumental in knowing the external objects such as pot, cloth etc. through its various modes; and even the internal states as recollection, pleasure, desire etc are the mental modifications. These modifications or vṛttis are referred to the Self through the mode 'I' which is also a mental modification. Hence the expressions "I see the pot" "I recollect the pot" etc. This would not be possible if the Self and the internal organ stay apart without being conjoined in and through the function of the ego.

(19)

अहमीक्ष इति प्रथमं हि धिया
सुविचिन्त्य ततो विषयाभिमुखम् ।
नयनं प्रहिणोति तथाऽन्यदपि
श्रवणादि वियत्प्रमुखस्य गुणे ॥

Certainly,-(a person) having at first reflected to the effect "I shall see" propels his sense of sight towards the objects (such as pot). Similarly, (he sends forth) other

senses as that of hearing etc. towards the distinctive quality of ether (i. e. the sound) etc.

Śrī Toṭakācārya now adduces our day-to-day experience to show how *ahaṅkāra* or *abhimīna* is at the basis of all 'vyavahāra'. It is a matter of common experience that a person often reflects at first as to what he should know and then he directs his various senses towards their respective objects. Reflecting " I will see ", for instance, he sends forth his sense of sight (*nayana*) towards the objects as pot, cloth etc. and reflecting " I will hear ", he compels his sense of hearing *(śravaṇa)* towards the sound, which is the distinctive quality of the ether (*viyet*). The word ' ādi ' in ' śravaṇādi ' suggests the remaining sense organs, namely, the sense of smell (*ghrāṇendriya*), the sense of taste (*rasanendriya*) and the sense of touch (*tvagindriya*). In performing such acts as eating, bathing, walking etc. also, it is only through ' abhimāna ' that a person drives the organs of action (*karmendriyas*) such as hand, feet etc.

(20)

अपहाय न कश्चिदहंकरणं
व्यवहारमुपैति कदाचिदपि ।
उपपन्नतरा हि मतेस्तु ततो
व्यवहारपथं प्रति कारणता ॥

Without the sense of ego, no body can ever reach (the realm of) day-to-day goings on (like seeing, hearing, bathing, eating etc.). Consequeatly, as a matter of course, the causality in case of the mental modification (as ' I ') on the way to the daily run of things is quite appropriate.

The Ācārya, in this śloka. concludes his discussion about ahankāra as the root cause of our everyday affair. The term ' mati ' here refers to the mental modification as ' I ' i e. the ego.

(21)

चितिशक्तिगुण: किमहंकरणं
किमु बुद्धिगुणोऽथ भवेदुभयो : ।
इति चिन्त्यामिदं मनसाऽनलसै
रुपपत्तिभिरात्महितं यतिभि : ॥

'Whether the ego is the distinctive mark of (the Ātman), of the nature of consciousness, or of the internal organ, or of both' is to be pondered over by the diligent spiritual aspirants by means of reasoning for the sake of their welfare (i. e. liberation).

The word 'upapatti' means 'Yukti' or reasoning, which is very useful for the spiritual aspirant at the initial stages for discriminating the Self from the not–Self; and also to clarify several issues raised by the Scripture (*Śruti*) and make the teaching thereof intelligible. But one should never resort to mere reasoning that would go against the final import of Scripture. That is, the reasoning must serve as only a supplement to the Scripture. In fact, the Scripture itself emphasizes the importance of reasoning as a valuable supplement to it, by enjoining *manana* also along with *śravaṇa* and *nididhyāsana* for the Self-realization (*ātmadarśana*), which leads to liberation or *mokṣa*. (Vide Bṛhadāraṇyakopaniṣad, II-iv. 5). Manana is reflection through reasoning on the teaching of scripture. There are different forms of reasoning like inference (*anumāna*), analogy (*upamāna*), argument based on co-presence and co-absence (*anvaya-vyatireka*) etc.

S'rutis or Upanisads declare the Self to be pure and attributeless (*Nirguṇa*). But empirically the Self appears as having the ego i. e. as *ahaṅkāra* as attribute. As noted already, this is due to the wrong identification, through which the different categories belonging to not-Self are related, as it were, to the Self as in the expressions "I am black," "I am blind," "I am happy" etc. In the expression "I am happy", like happiness the 'I'-element i. e. the ego too is as an attribute of the internal organ. But by virtue of its being the primary adjunct of the Self, the ego indicates the latter in the practical arena. (Naiṣkarmyasiddhi of Sureśvara, III, 100). Thus there is greater difficulty indiscriminating the ego from the Self. Hence a man of spiritual awakening will have to work very hard to ascertain the true nature of the Self by discriminating. It from the various aspects of not - Self through the application of different forms of reasoning.

(22)

उपलभ्यमहंकरणं न भवे–
त्पुरुषस्य गुणो यदि तर्हि भवेत् ।
गुणिरूपमथोऽवयवं गुणिनो
न विहाय गुणः पृथगस्ति यतः ।।

If the ego were the special quality of the Self, it would not have been manifested (by the latter). Because abandoning the part of a thing which is the very essence of that thing, a quality (thereof) cannot stay apart.

The previous śloka mentioned three options concerning the ego on which the spiritual aspirant will have to ponder over. The first option i. e. the ego is the quality of the Self is refuted here. To explain: what manifests (*prakāśaka*) is always different from what is manifested (*prakāśya*) or *upalabhya*). The lamp, for instance, is different from an object, say pot, which is illumined by it. Similarly the ego which is manifested by the Self-consciousnesss should be different from the latter. If the ego were the quality of the Self, it would not have been manifested the Self-consciousness. Because the relation between quality (*guṇa*) and substance (*guṇin*) is that of identity (*tādātmya*). In other words, a quality cannot exist as different from the substance. For example, the whiteness of a cloth cannot stay separately from that cloth or any part (*avayava*) thereof. Threads are the parts that constitute the very nature of the cloth (*guṇirūpa*). In case of a white cloth, tha quality, whiteness, pervades the whole cloth and can neuer be separated from any of the threads.

(23)

न गुणो गुणिनि स्थितवान् गुणिना
विषयीक्रियते न च तस्य गुणैः ।
न हि देशकृता न च वस्तुकृता
गुणिनोऽस्ति गुणस्य भिदा तु यतः ।।

Remaining in an object a notable quality cannot be cognised by that object or by the qualities (thereof). Because surely there is no difference between an object and

its quality either in respect of place or in the matter of essence.

Guṇa is quality and guṇin is the object possessing the qualities. In the case of a blue lotus, blueness is the quality and lotus is the thing possessed of that quality. The blueness can be cognised through the sense of sight and not by the lotus or its other qualities as softness. Because, as shown already, what cognises should be different from what is cognised. But the blueness, being a quality, cannot exist as different from its substance. In respect of place *(deśakṛta)* obviously, blueness is not different from the lotus. In the matter of essence *(vastukṛta)* as well, there is no difference absolutely between the two. If ego be the quality of the Self it must be identical with the Self. In that case the ego would not have been manifested by Self-consciousness.

(24)

न परस्परमग्निगुणो ऽग्निगतो
विषयत्वमुपैति कदाचिदपि ।
नहि वह्निरपि स्वगुणं स्वगतं
विषयीकुरुते स्वगुणेन भुवि ।।

One quality of fire (say hotness), residing in the fire, can never get to the state of being an object (of another quality of fire, say brightness) and vice versa. Nor, in this world, can the fire cognise its own quality seated in it. through (another) quality of its own.

What has been stated previously is made clear in this śloka through an illustration. Light, heat, burning, brightness etc. are the qualities of the fire. These qualities cannot cognise each other Nor can the fire cognise its own quality through another quality of its own. The fire and the qualities thereof are cognised through the sense organs. In reality, the fire is nothing but the aggregate of the aforsaid qualities as light etc. Hence the relation of cogniser and cognised cannot be possible either between the fire and its qualities or among the qualities themselves.

The ego is cognised by the Self. So it cannot be the quality of the latter.

(25)

कणभुग्यमचीक्लृ पदात्मगुणं
गुणपूगमनित्यमनात्मगुणम् ।
अनयैव दिशा स निराक्रियतां
नहि नित्यमनित्यगुणेन गुणि ।।

In the same manner, the multitude of the qualities (such as cognition, pleasure, pain etc.) which Kaṇāda inferred to be the distinguishing qualities of the Self (though in fact they are) the momentary belongings of the not-Self (i. e. the internal organ), may be refuted, for assuredly, what is eternal with not become the possessor of non-eternal features.

Kaṇabhuk is Kaṇāda, the propounder of the Vaiśeṣika school of Logic. According to this school, the Self (Ātman) is possessed of eight special qualities, namely, cognition, pleasure, pain, desire, aversion, effort, merit and demerit. This view can be refuted by adopting the same line of argument that a quality cannot be cognised by its own substance or by the other qualities thereof as there is no difference between the substance and its qualities either in in respect of place or in respect of essence. If cognition, pleasure etc. were the qualities of the Self, they would not have been manifested by the latter.

Moreover, according to Kanāda also the Self is eternal while the qualities such as cognition, pleasure etc. are momentary. How can the eternal entity possess the non-eternal features ? If the Self were the abode of the momentary qualities as cognition, It would become changeable *(Vikārin)* like a lump of clay, a view that contradicts the scripture *(śruti)*, reasoning *(yukti)* and experience *(anubhava)*. The view of the Vaiśeṣika-school is, therefore, untenable.

(26)

वियतः प्रभवं प्रवदन्ति यतः
श्रुतयो बहुशः खमनित्यमतः ।
उपमानमनित्यगुणं वियतो
नहि नित्यमिहास्ति कणादकृते ॥

The Vedas time and again declare the creation of the ether, hence the ether is impermanent. Now according to the doctrine of Kaṇāda, there is no (substance) other than the ether that is eternal and having the momentual qualities which would be analogous with (the everlasting Self possessing the transitory peculiarities as cognition, happiness etc.)

Vaiśeṣikas may cite the example of the ether *(viyat)*, which according to them is etenal substance *(nitya-dravya)* having the non-eternal quality, namely, sound *(śabda)* in support of their view that the eternal Self can be the abode of the momentary features as cogniton etc. But in the present case the analogy cannot be drawn between the self and the ether because the śrutis many a time declare the creation of the later i. e. the ether (Vide Taittirīyopaniṣad II. i, Praśnopaniṣad VI. iv, Ṛgveda. 90. 14) What is created like a pot is only an artificial one and hence non- eternal. Thus the ether non-eternal while the Self is the Supreme Reality. Further, according to the Vaiśeṣikas, apart from the ether there is no other eternal substance with momentary qualities, which they would adduce to support their view of the Self.

(to be continued)

-Dr. M. G. Hampiholi
M. A. Ph. D.

The Greatness of Guru

Indian tradition attaches supreme importance to the position of Guru. Of course the Taittariya Upanished declares that the mother. father, teacher and guest should be treated as God. (मातृदेवोभव, पितृदेवोभव, आचार्यदेवोभव and अतिथिदेवोभव) and in this list mother occupies the highest position. The popular saying 'न मातुः परदैवतम्' also substantiates the fact that mother is the highest divinity. This of course is right from the view point of Vyavahara. However from the Paramarthic point of view there is nothing greater than Guru (नास्तितत्वंगुरोः परम्). A popular saying in Kannada declares that even God can be angry but a Guru never. (हरमुनियरु गुरुमुनियलार) Saint Kabir says–

गुरु गोविंद दोऊ खडे काके लागू पाय ।
वलिहारी गुरु आपनो गोविंद दियो वताय ।।

''When Guru and Govind (meaning God) stand side by side I face a problem as to whose feet I touch first. My ultimate conclusion however is that Guru should be honoured first since he helped me to see God face to face.''

Mother loves her child, under goes all sorts of sufferings for its develpment, will sacrifice anything for its good. Still we cannot deny the fact that there is an element of 'स्वार्थ' in it. Firstly that the child is biologically connected to her and secondly she expects that the child when grown up will take care during her old age. The case of father is also not much different. He naturally takes care of the child hoping that in the long run it will bring name and fame to the family, besIdes acting as an old-age insurance. But the case of Guru is totally different. If there is anyone in the world who works for the good of his Shishyavarga without an element of Swartha it is only Guru. Once the Shishya is found worthy, the Guru does not hesitate to do all that is possible for the good of his disciple. The greatest

example of 'Nishkama - Karma' could be found in the actions of Guru. It is not wrong to hold that there is no greater benefactor than the Guru in this world (न गुरो-रधिकम्). The contribution of parents is physical and material but that of the Guru is metaphysical and spiritual. It is because of these facts that in our tradition Guru holds the highest position. The contribution of Guru in the advancement of his disciple is incomparable. A real Guru feels that his disciple should excel him which goes to prove indirectly the effectiveness of Guru's teaching only (सर्वत्र जय मन्विच्छेत् शिष्यादिच्छेपराजयम्). Where can we find a parallel to this thing? All actions in the world are guided by self interest.

Acharya Shankara once wrote in praise of his Guru Govind Bhagawatpada saying that all that was good in him was due to the अनुग्रह of his Guru only.

यत्पादावास्थितानां श्रुतिशमविनयप्राप्तिरग्राह्य मोघा ।
तत्पादौ पावनीयौ भवभयविनुदौ सर्वभोवैर्नमस्ये ।।

' I salute with all the solemnity the holy feet of my Guru by serving which I got knowledge, peace of mind and character and which removed the fear of samsara. ''

Of the four disciples of Shankaracharya, Totaka was a bit dull and others used to ridicule him, but a real Guru cares more for the dull than the others. Once the Acharya did not commence his lessons since Totaka was not there in the class. Totaka who was engaged in washing the clothes of his Guru in the nearby river suddenly realised that he was late in attending that day's lesson and started running towards the Ashram When he saw that the Guru was waiting for him; with overflowing devotion he composed and recited a stotra in praise of the Guru which later on became the famous 'Totaka-shtaka.' This is an example of an ideal 'गुरुशिष्यसंबंध' However great a Position the disciple might attain, he can never forget his Guru. Acharya Shankara at the end of all his works remembers his Guru as.

'इति श्रीमद् गोविन्द भगवत्पादपूज्य शिष्यस्य श्रीमच्छंकर भगवत्पाद कृतौ . etc.' He takes pride in claiming himself as the disciple of Govind Bhagawatpada. Actually we do not know

much about the life and works of Govind Bhagawatpada but the greatness of Acharya Shankara only could give us an idea of his Guru. This is an example of a Guru becoming popular because of disciple's greatness.

In the very first verse of his work ' शतश्लोकी ' Acharya Shankar declares that in the three worlds there is no object that can be compared to Guru who bestows the highest knowledge to the disciple. Even though a ' पारसमणि ' can transform iron into gold, it cannot create another पारसमणि. but the Guru can train a disciple to become his equal in every respect and this is his uniqueness-

दृष्टान्तो नैव दृष्टः त्रिभुवनजठरे सद्गुरोर्ज्ञानदातुः
स्पर्शश्चेतद्रकल्प्यः सनयति यदहो स्वर्णतामश्मसारम् ।
न स्पर्शत्वं तथापि श्रित्तचरणयुगे सद्गुरुः स्वीयशिष्ये
स्वीयं साम्यं विधत्ते भवति निरुपमः तेन वाऽलौकिकोऽपि ।।

The following verse describes the function of a Guru very beautifully-

अज्ञानांधस्य लोकस्य ज्ञानांजनशलाकया ।
चक्षुरुन्मीलितं येन तस्मै श्रो गुरवेनमः ।।

People who suffer from darknees in the from of ignorance will be able to see. the light in the form of knowledge with the grace of Guru. Another verse explains the meaning of the word ' Guru as

गुकारस्त्वंधकारत्वात् रुकारस्तनिरासदात् ।
अंधकार विनाशित्वात् गुरूरित्यभिधोयते ।।

The letter 'Gu' stands for darkness and 'ru' for its removal. Thus the word Guru means one who disples the darkness of ignorance.

Inspite of the impact of Western civilisation the place of Guru is still held in high esteem in the Bharatiya tradition and every year when Gurupournima is celebrated the disciples honour their Guru.

The Gurupournima is also called ' Vyasapournima ' since Vyasa was the universal teacher and there was nothing unknown to him.

The following verse glorifies Vyasa as a combination of ब्रह्मा, विष्णु and महेश्वर

अचतुर्वदनो ब्रह्माद्विबाहुरपरो हरिः
अभाललोचन शंभुः भगवान् बादरायणः

The great Badarayana i. e. Vyasa is, Brahma without his four faces, Vishnu in spite of having only two arms and Shambhu even without the third eye.

Acharya Shankara says in the गुर्वष्टक that the life of a a man is a total waste if he does not respect the Guru.

शरीरं सुरुपं तथा कलत्रं
यशाश्चारु चित्रधनं मेरु तुल्यम् ।
गुरोरंघ्रि पद्मे मनश्चेन्नलग्नं
ततः किं ततः किं ततः किं ततः किम्

A word of caution is needed here and that is, the practice of calling an ordinary teacher as 'Guru' is not correct. In its proper sense only a 'Jnani' capable of transforming the personality of his disciple through his character and knowledge deserves to be called a Guru. Those who are mere teachers are really 'Upadhyayas' or 'Adhyapakas'. Guru practises as well as imparts 'परमार्थज्ञान' and guides in attaining salvation.

In other words the Guru is not merely a teacher but a saint always interested in working for the good of others without any personal gain, c. p.

पद्माकरं दिनकरो विकचि करोति
चन्द्रो विकासयति कैखचक्रवालम्
नाभ्यर्जितो जयधराऽपि जलं ददाति
संत स्वय परहितेषु कृताभियोगाः ॥

The sun causes the blossoming of day lotuses and the night lotuses blossom at the rise of moon. Clouds shower

rain even when not requested and the saints are always engaged in doing good to others without any ' स्वार्थ '

Gurudeo Ranade was such a saintly Guru and even after his Samadhi, his Spirit is guiding devotees and working for their good. Unlike several other saints he was an intellectual par excellence and a Yogi of a very high order.

—Prof. G G. Joshi

● ●

Science without Religion is lame and Religion without Science is blind says Albert Einstein. Both fields spill into the realms of the vast unknown. Both sides need to recognise the plethora of limitations that disable each field. Tolerence is the only thing that a finite mind could pay to the " Inexhaustible Infinity ". Just as there are religious fundamentalists, there exists a breed of Scientific fundamentalists who refuse to see reason and hold on to a theory, come what may

Reflections on Sociologigal Definitions of Religion

Religion is a multivocal term whose range of meanings varies in different socio-cultural contexts. There is not even a single agreed definition of religion in sociological literature but the variety of definitions serves to show the areas of interest and the breadth of treatment of religion. If we minutely scrutinize the kinds of definitions employed in sociological literature, two types are prevalent: 1) Substantive and 2) Functional definitions. Substantive definitions inform what religion is; and functional definitions reveal what religion does. The prime object of writing this article is to reflect on some of the problems of these two types of definitions. Before we move on to this, let us have a glance at a few substantive and functional defititions of religion.

Tylor (80:82) defines religion substantively as the " Belief in spiritual beings ", and Yinger (85:108) defines religion functionally " .... a system of beliefs and practices by means of which a group of people struggles with (the) ultimate problems of human life. '

Not all definitions are either substantive or functional; some are a combination of the two. Take for instance, Emile Durkheim's popular definifion; " A religion is a unified system of beliefs and practices relative to sacred things that is to say. things set a part and forbidden-beliefs and practices which united into one single moral community cailed a Church, all those who adhere to them ". (74:169) The substantive part of the definition has to do with the essence relative to sacred things ". A functional element is added to the definition " which united into a single moral community called a Church those who adhere to them ". In other words, Durkheim opines that function of

religion is integration. (73/74:537) We shall now investigate some of the problems involved in the aformentioned definitions of religion.

A substantive definiton of religion searches for the essence of the religion and defines it as " sacred ". The sacred-the differentia in the substantive definition-is defined by some as supernatural by others as not. This depends upon their position, their situational and historical facts. Sociologists should not look for the essence of religion, this is a philosophical question; for them the essential aspect of religion is that – it is differently defined by different categories of actors according to their position and situational context (70/74:546).

A universal approach to the religions phenomena which is typical of some sociologists using a substantive definition allows only a specification of this concept in formal terms; for example; set apart and forbidden; a mysterious and awesome power. This approach is culturally loaded as no reference is made to the socio-cultural context. In fact, their work is too global to be sociological Concrete sociological research is only possible if one drops this global approach and studies what is called ' Sacred ' in a concrete socio-cultural context. (73/74: 542). A substantive definition of religion requires a specification of the socio-cultural context. Hereafter, we shall concentrate on the difficulties in functional definitions of religion.

If one defines religion by its ' Integrating function ' how can one call challenging or prophetic groups 'religions '? one may regard the Churches as irreligious when they do not function integratively and ideologies such as ' Marxism ' or the ' Parliamentary democracy ' may be viewed as religious as long as they perform an integrating function In both cases, it is not taken into account that in reality the churches are regarded as religious while Marxism (or Parliamentary Democracy) is not All norms, all values, all ideologies can have integrating function in certain situations. This indicates that everything can be religion and at the same time everything can cease to be religion. (73/74: 546).

A functional definition or a functional interpretation of religion is possible only if one specifies descriptively the the ' item ' to which one is attributing function The analysis of E. Durkheim's definition of religion allows us to specify ' the item ' more sociologically as the ' religious community ', churches, denominations, sects, cults etc: But in order to be able to talk about functions we do not only have to specify the item, the religions structure to be studied, we also must specify the socio-cultural context for which it is functional / or dysfunctional (73–74:542).

If a sociologist intends to keep his views aloof from every ideological viewpoint, only one alternative left to him is to avoid defining religion himself but have it defined by social positions in society. Then the definitions of religion is not a starting point for sociological research but it is a part of the object to be examined. (73/74 549). The sociologist of religion cannot avoid starting from ideological social definitions of religion but instead of leaving these definition unquestioned in his research he must try to determine the social context of these definitions and show how these definitions are supported and realized in society by concrete social positions. (73/74: 551)

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—By K. S. DABADE

The Ideal of Universal Religion
It must embrace different types of minds & methods

Wheresoever our sense reach, or what soever our minds imagine, we find therein the action and reaction of two forces, the one counteracting the other and causing the constant play of the mixed phenomena that we see around us, and of those which we feel in our minds. In the external world, the action of these opposite forces is expressing itself as attraction and repulsion, or as centripetal and centrifugul forces, and in the internal as love and hatred, good and evil We repel somethings, we attract others we are attracted by one. we are repelled by others. This is patent to all, and the higher the field of action, the more potent, the more remarkable, are the influences of these opposite forces.

Religion is the highest plane of human thought and life, and herein we find that the working of these two forces have been most marked. The intensest love that humanity has ever known has come from religion, and the most diabolical hatred that humanity has known, has also come from religion. The noblest words of peace that the world has ever heard, have come from men on the religious plane, and the bitterest denunciation that the world has ever known, has been uttered by religious men. The higher the object of any religion and the finer its organisation, the more remarkable are its activities. No other human motive has deluged the world with blood so much as religion; at the same time, nothing has brought into existence so many hospitals and asylums for the poor; no other human influence has taken such care, not only of humanity, but also of the lowest of animals, as religion has done. Nothing makes us so cruel as religion, and nothing makes us so tender as religion. This has been so

in the past, and will also, in all probability, be so in the future Yet out of the midst of this din and turmoil, this strife and struggle, this hatred and jealously of religion and sects, there have arisen, from time to time, potent voices, drowning all this noise, making themselves heard from pole to pole, as it were, proclaiming peace and harmony. Is it possible that there should ever reign unbroken harmony in this plane of mighty religious struggle ?

The world is exercised by the question of harmony; in society, various plans are being proposed and attempts are made to carry them into practice; but we know how difficult it is to do so. People find that it is almost impossible to mitigate the fury of the struggle of life, to tone down the tremendous nervous tension that is in man Now, if it is so difficult to bring harmony and peace to the physical plane of life-the external, gross and outward side of it-then a thousand times more difficult it is to bring peace and harmony to rule over the internal nature of man.

We have all been hearing from childhood of such things as love, peace, charity, equality, and universal brotherhood; but they have become to us mere words without meaning, words which we repeat like parrots. Great souls, who first felt these great ideas in their hearts, manufactured these words, and at that time many understood their meaning. Later on, ignorant people have taken up these words, to play with and made religion a mere play upon words, and not a thing to be carried into practice. It becomes "my father's religion", "Our nation's religion" and so forth. It becomes only a phase of patriotism to profess any religion, and patriotism is always partial. To bring harmony into religion must always be difficult.

We see that, in every great and recognised religion, there are three parts. First, there is philosophy which presents the whole scope of that religion, setting forth its basic principles, the goal and means of reaching it. The second

part is mythology, which is philosophy made concrete. It consists of legends relating to lives of men or of supernatural beings and so forth. The third part is ritual. This is still more concrete and is made of forms and ceremonies various physical attitudes, flowers and incense and many other things that appeal to senses. These form the ritual. All recognised religions have these three elements. Some lay more stress on one, some on another.

Let us now take into consideration the first part, philosophy Is there any Universal Philosophy? Not yet Each religion brings out its own doctrines, and insists upon them as being the only true ones; and he who does not believe in them must go to some horrible place Some will even draw the sword to compel others to believe as they do. This is not through wickedness, but through a particular disease of the human brain called fanaticism. These fanatics are very sincere, the most sincere of human beings; but they are quite as irresponsible as other lunatics in the world This disease of fanaticism is one of the most dangerous of all diseases. All wickedness of human nature is roused by it. Anger is stirred up, nerves are strung high, and human beings become like tigers.

Is there any mythological similarity, any mythological harmony, any universal mythology acceptable to all religions? Certainly not. All religions have their own mythology and each of them says " My stories are not mere myths ". Let us take some illustrations to understand the question without Criticism. The Christian believes that God took the shape of dove and came down to earth; to him this is history and not mythology. The Hindu believes that God is manifested in the Cow. The Christians say that to believe so is mere mytholgy, and not history, that it is Superstition. The Jews think that if an image is made in the form of a box or a chest, with an angel on either side, then it must be placed in the holy of holies; it is sacred to jehovah; but if the image is made in the form of a beautiful man or woman, they say, " This is horrible idol, break it down. " This is our unity in mythology. If a man stands

up and says, " My Prophet did such and such a wonderful thing ", others will say, " That is only Supersttition " but at the same time they say that their own Prophet did still more wonderful things which they hold as historical. Nobody is able to make out the fine distinction between history and mythology, as it exists in the brains of these psrsons. All such stories, to whatever they belong are mythological, mixed up occasionally with a little history.

Next come the rituals. One sect has one particular form of ritual and thinks that it is holy, while the rituals of another sect are simply arrant superstitions. If one Sect worships a peculiar sort of symbol, another sect says " It is horrible ". Take for instance a general form of Symbol. The phallus symbol is certainly a sexual symbol, but gradually that aspect of it has been forgotten, and it stands now as a symbol of the creator. But a man from another race or creed sees in it nothing but the phallus and begins to condemn it; yet, at the same time he may be doing something which to the so-called phallic worshippers appears most horrible. To the Christians the phallus is horrible, and to the Hindus the Christian sacrament is horrible. They say that the Christan sacrament, the killing of a man and eating of his flesh and drinking of his blood to get the good qualities of that man, is cannibalism. This is what the savage tribes do; if a man is brave, they kill him and eat his heart, because they think that it will give them the qualities of courage and bravery possessed by that man Even such devout Christian as Sir John Lubbock admits this and says the origin of this is in the savage idea. But for the Christians it stands for a holy thing, and that is all they want to know. So, even In rituals, there is no universal symbol, which can command general recognition and acceptance. Then, how is it possible to have a universal religion ?

We all hear about Universal Brotherhood, and how Societies stand up especially to preach this. As soon as

you make a sect you protest against equality and equality is no more. Mohammedans talk of Universal Brotherhood, but anybody who is not a Mohammedan will not be admitted into that brotherhood. Christians talk of universal brotherhood, but anyone who is not a Christian cannot join their brotherhood. And so we go on in this world in search of Univeresal Brotherhood and equality Behind all this talk is often the intensest selfishness. Those who really feel at heart the universal brotherhood of man, do not talk much and do not make lirtle sects for universal brotherhood; but their acts, their movements, their whole life, show out clearly that they in truth possess the feeling of brotherhood for mankind, they have love and sympathy for all They do not speak, they do and they live. This world is too full of blustering talk. We want a little more earnest work and less talk.

So far we see that it is hard to find any universal features in regard to religion, and yet we know that they exist. We are all human beings, but are all equal ? Are we all equal in our brains, in our powers, in our bodies ? One man is stronger than another, one man has more brain power than other. If we are all equal, why this inequality ? Because we have more or less powers, more or less brain, more or less physical strength. it must make a difference between us. Yet we know that the doctrine of equality appeals to our heart. We are all human beings. But some are men, and some are women. One man is black, another is white; but all are men, all belong to one humanity. Various are our faces, no two alike; yet we are all human beings. Where is this one humanity ? Amongst men or women of various faces, dark or fair, there is an abstract humanity, which is common to all. One may not find it, but when one tries to grasp it, Sense it, actualise it, one becomes certain that it is there. It is through this generalised entity, that one can veiw a man or a woman So it is with Universal Religion, which runs through all the various religions of the world in the form of God; it must and does exist through Eternity. " I am the thread that runs through all these pearls " and each pearl is a religion or even a sect thereof. Such are the different pearls and the Lord is the

thread that runs through all of them; only the majority of man kind is entirely unconscious of it.

Unity in variety is the plan of the Universe. We are all men, and yet we are all distinct from one another. As a part of humanity we are all one, but as Mr. So and so, we are different. Men are separate from women, but as human beings, they are one with them. Man is separate from the animal, but as living beings, man, woman, animal and plants are all one; and as existence. all are one with universe. The Universal existence is God, the ultimate Unity is the universe. In Him, we are all one. At the same time, these differences in manifestation must always remain. We find then that if by the idea of a Universal Religion, it is meant that one set of doctrines should be believed by all mankind, it is wholly impossible. If we expect that there will be one univesal mythology, that is also impossible. Neither can there be one universal ritual. Such a state of things can never come into existence. If it ever did. the world would be destroyed, because variety is the first principle of life. Perfect balance would be our destruction. What makes motion possible in the universe ? Lost balance. The unity of sameness can come only when this universe is destroyed. Not only so, it would be dangerous to have it. We must not wish that all of us should think alike. There would be then no thought to think. It is this difference, this differentiation, this losing balance between us, which is the very soul of our progress, the soul of all our thought. This must always be.

Any one universal philosophy, any one universal mythology, any one universal ritual, held alike by all is not meant as an ideal of universal religion. This world must go on working. Wheels within wheels, this intricate mass of machinery, most complex. most wonderful. What can we do then ? We can make it run smoothly, we can lessen the friction, we can grease the wheels How ? By recognising the natural necessity of variation. We must learn that truth may be expressed in a hundred thousand ways, and that each of these ways is true as far as it goes. We must learn

that the same thing can be viewed from a hundred different stand points, and yet be the same thing. A man standing on earth looks at the Sun when it rises in the morning. He sees a big ball. If he starts on a journey towards the Sun, and takes photographs of the Sun at every stage of his journey, until he reaches the Sun and brings them back as so many photographs of so many different Suns, it would appear these are so many different Suns. Yet we know that the same Sun was photographed by the man at different stages of his progress Even so it is with the Lord. Through high philosophy or low, through the most exalted mythology or the grossest, through the most refined ritualism or arrant fetishism, every sect, every soul every religion, every nation, consciously or unconsciously, is struggling upward, towards God. Every vision of truth that man has, is a vision of Him and of none else. If we all go with vessels in our hands to fetch water from the lake, the water takes the form of the vessel carried by each of us It may be a cup, a jar and so on; but in every case it is water and nothing but water in each of the vessels. Our minds are like these vessels, and each one of us is trying to arrive at the realisation of God. God is like that water fiiling these different vessels, vision of God comes in the form of the vessel yet He is one. This is the only recognition of Univesality that we can get.

We find that this recognition that all religions with their various views are true, has been very very old. Hundreds of attempts have been made in India, in Alexandria, in Europe, in China, Japan, in Tibet and lastly in America to formulate a harmonious religious creed. to make all religions come together in love. They have failed, because they did not adopt any practical plan. Many have admitted that all the religions of the world are right, but they show no practical way of bringing them together, so as to enable each of them to maintain its own individuality in the conflux That plan alone is practical, which does not destroy the individuality of any man in religion, and at the same time, shows him a point of union with all others. All the plans of religious harmony that have so far been tried, have in practice, tried to bind them all down to a few doctrines,

and so have produced more new sects, fighting and struggling against each other.

What is the practical plan ? In the first place. mankind should recognise the maxim–" Do not destroy " Break not pull not, anything down, but build. Help, if you can; if you cannot, fold your hands and stand by and see things go on. Do not injure if cannot render help. Say not a word against any man's convictions sofar as they are sincere. Secondly, take man where he stands, and from there give him a lift. If it be true that God is the centre of all religions and that each of us is moving towards Him along one of these radii, then it is certain that all of us must reach that centre. Each of us is naturally growing and developing according to his own nature; each will, in time, come to know the highest truth, for, after all. men must teach themselves. No one else can teach him. The child teaches itself Others have the duty to afford opportunities and to remove obstacles. A plant grows. No one can make the plant grow. One can put a hedge round it and see that no animal eats up the plant. None can make a spiritual man out of any one. One has to teach himself and the growth must come from inside. There is no other teacher to you than your own soul. This must be recognised.

In Society, we see so many different natures. There are thousands and thousands of varieties of minds and inclinations. A thorough generalisation is impossible. But for our practical purpose, it is sufficient to have them characterised into four classes. First there is the active man, the worker. He wants to work and there is tremendous energy in his muscles and nerves. His aim is to work; to build hospitals, make streets, to do charitable deeds, to plan and organise. Then there is the emotional man who loves the sublime and beautiful to an excessive degree. He loves to think of the beautiful, to enjoy the aesthetic side of nature, and adore Love and the God of Love. He loves with his whole heart the great souls of all times, the prophets of religions, and the incarnations of God on earth; he does not care whether reason can or cannot prove that

Christ or Buddha existed; he does not care for the exact date of the Sermon on the Mount: or for the exact date of Krishna's birth. What he cares for, is their personalities, their lovable figures Such is his ideal. This is the nature of the lover, the emotional man. Then there is the mystic, whose mind wants to analyse its own self, to understand the workings of the human mind, what are the forces that are working inside and how to know, manipulate, and obtain control over them. This is the mystical mind. Then there is the philosopher, who wants to weigh every thing & use his intellect even beyond the possibilities of all human philosophy.

A religion to satisfy the largest proportion of mankind must be able to supply food for all these various types of minds and where this capability is wanting, the existing sects all become one-sided A religion to be universal it should be equally acceptable to all minds. It must be equally philosophic, equally emotional, equally mystic, and equally conducive to action. If professors from college come, scientific men & physicists, they will court reason. But they will soon find out that beyond a certain point they cannot go, without breaking with reason. For, religion must be able to show how to realise the philosophy that teaches us that this world is one, that there is One Existence in the universe. Similarly, if the mystic comes, we must welcome him, be ready to give him the science of mental analysis practically demonstrate it before him. And if the emotional people come, we must sit, laugh and weep with them in the name of the Lord; we must drink the cup of Love and become mad. If the energetic worker comes, we must work with him, with all the energy that we have. And this combination will be the ideal of the nearest approach to a universal religion. If all men were so constituted that in their minds all these elements of philosophy, mysticism, emotion and of work were equally present, that is the ideal of a perfect man. Every one who has, one or two of these elements will be considered one-sided; and this world is full of such one-sided men, with knowledge of that one-sided road only, in which they move, and anything else is

dangerous and horrible to them. To become harmoniously balanced in all these four directions is the ideal of religion.

This ideal of religion is attained by what, we in India call Yoga-union, To the worker, it is union between men and the whole of humanity; to the mystic, between his lower and Higher Self; to the lover, union between himself and the God of Love; and to the philosopher, it is union of all existence. This is what is meant by Yoga and in Sanskrit, these four divisions of Yoga have four different names. The man who seeks this kind of Union is called a Yogi. The worker is called the Karma-Yogi. He who seeks union through love is called Bhakti-Yogi. He who seeks it through mysticism is called the Raja-Yogi. And he who seeks it through philosophy is called the Jnana-Yogi. So this word Yogi comprises them all.

We find in all beings three sorts of intsruments of knowledge. The first is instinct, which we find most highly developed in animals. This is the lowest instrument of knowledge. Reasoning is the second instrument of knowledge, which we find most highly developed in man. Instinct is an inadequate instrument. To animals the sphere of action is limited and within that limit, instinct acts. When we come to man, we see it largely developed into reason. The sphere of action has also very much enlarged here. Yet even reason is still very insufficient. Reason can go a little way; it cannot go further; and if you try to push it, the result is helpless confusion. Reason itself becomes unreasonable. Logic becomes an arguement in a circle. Take for instance the very basis of our perception, matter and force. What is matter? That which is acted upon by force. And what is force? That which acts on matter. The complication is what logicians call see-saw, one idea depending on other and this again depending on that. A mighty barrier raises itself before reason and reasoning cannot go further. It has to stop. Yet it always feels impatient to get into the region of the Infinite beyond. This world, this universe, which our senses feel, or our mind thinks, is but one atom, so to say, of the Infinite,

projected on to the plane of consciousness, and within this narrow limit, defined by the network of consciousness, works our reason and not beyond. Therefore, there must be some other instrument to take us beyond, and that instrument is called Inspiration. Instinct belongs to animals; reason to man; and inspiration to God-men. The germs of all these three instruments are to be found in all human beings, in more or less developed condition. To have these mental Instruments evolved, the germs have to be there. It should be remembered that one instrument is a development of the other and therefore, does not contradict it. It is the reason that develops into inspiration and therefore inspiration does not contradict reason, but fulfills it. Things that reason connot get at, are brought to light by inspiration; and they cannot contradict reason. The old man does not contradict the child but fulfills the child. Therefore, one must always remember that the great danger lies in mistaking the lower form of instrument to be the higher. Many times, instinct is presented before the world as inspiration, and then come all the spurious claims for the gift of prophesy. A fool or a semi-lunatic thinks that the confusion going on in his brain is inspiration and he wants men to follow him. The most contradictory, irrational nonsense that has been preached in the world, is simply the instinctive jargon of confused lunatic brains trying to pass for the language of inspiration. The first test of true teaching must be that the teaching should not contradict reason. Such is the basis of all Yogas.

Rāja-Yoga is the Yoga of psychology-the psychological way to union. We have but one method of acquiring knowledge. That method-from the lowest man to the highest Yogi-is what is called "concentration". The chemist who works in his laboratory concentrates all the powers of his mind, brings them into focus and throws them on the elements. And the elements stand analysed and thus his knowledge comes. The astronomer also concentrates and focuses all the powers of his mind on the objects through his telescope and the stars and systems roll forward to give up-their secrets to him. So it is in every case; with the professor in his chair, the student with

his books and every man working to know. In making money, or in worshipping God, or in doing anything, the stronger the power of concentration, the better will that thing be done. The power of concentration is thus the only key to the treasure house of knowledge. The system of Rāja-Yoga deals almost exclusively with this. In the present state of body, we are so much distracted and the mind is frittering away its energies upon a hundred sorts of things. As soon as one tries to calm his thoughts and concentrate one's mind upon any one subject of knowledge, thousands of thoughts rush to the mind and disturb it How to check it and bring the mind under control is the whole subject of Raja-Yoga.

Karma-Yoga is attainment of God through work. It is evident that in the Society there are many persons who seem to be born for some sort of activity or other, whose minds cannot be concentrated on the plane of thought alone and who have but one idea, concretised in work, visible and tangible. There must be a science for this kind of life too. Each one of us is engaged in some work, but the majority of us fritter away the greater portion of our energies, because we do not know the secret of work. Karma-Yoga explains this secret & teaches where and how to work, how to employ to the greatest advantage the largest part of energies in the work that is before us. But with this secret, we must take into consideration the great objection against work, namely, that it causes pain. All misery & pain come from attachement. I want to do work; I want to do good to a human being; and it is ninety to one that the human being whomd. I have helped will prove ungrateful and go against me. The result is pain to me. Such things deter mankind from working and it spoils a good portion of the work and energy of mankind, because of this fear of pain and misery. Karma-Yoga teaches us how to work for work's sake, unattached, without caring who is helped & what for. The Karma-Yogi works because it is his nature, because he feels that it is good for him to do so & he has no object beyond that. His position in this world is like a giver and he never

cares to receive anything. He knows that he is giving and does not ask for anything in return and therefore he eludes the grasp of misery. The grasp of pain, whenever it comes, is the result of the reaction to attachement.

There is then the Bhakti-Yoga for the man of emotional nature, the lover. He wants to love God. he relies upon and uses all sorts of rituals, flowers, incense, beautiful buildings, forms and all such things. Can one say they are wrong ? In this country, the world's great spiritual giants have been produced and they belong to those sects which have been in possession of rich mythology and rituals. All sects that have attempted to worship God without any form or ceremony, have crushed without mercy everything that is beautiful and sublime in religion. There, religion is fanaticism at best, a dry thing. The history of the world is a standing witness to this fact. Therefore, the rituals and mythologies be not decried The greatest and most wonderfully developed in spirituality have come from the discipline of rituals. Nobody is worthy even to sit at their feet, leave alone criticising them. Nobody can say how these ideas act on the human mind and which to accept and which to reject. We are apt to criticise everything in the world without sufficient warrant. We must bear in mind that emotional natures do not care for abstract definitions of Truth. God to them is something tangible and only thing that is real; They feel, hear, see and love Him. Let them have their God and their mythologies which inspire them. They would regard a rationalist a fool who would break a beautiful statue to find out what material it was made. Bhakti-Yoga teaches them how to love, without any ulterior motives, loving God and loving the good because it is good to do so and not to go to heaven, nor to get children wealth or anything else. It teaches them love itself is the highest recompense of love-that God himself is Love It teaches them to pay all kinds of tributes to God as the creator, the omniscient Almighty Ruler, the Father and the Mother. The highest praise, the highes idea the human can conceive of Him is that He is the God of Love. Wherever there is love, God is present there. When a great man loves and wishes

to help mankind. He is there giving freely His bounty out of His love to Mankind. This is what Bhakti-Yoga teaches.

We lastly come to Jnana-Yogi, the philosopher, the thinker, he who wants to go beyond the visible. He is not satisfied with the little things of this world. Not even the teaching of thousands of books will satisfy him. Not even myriads of systems of worlds will satisfy him; they are to him but a drop in the ocean of existence. His soul wants to go beyond all that into the very heart of being, by seeing Reality as It is; by realising It, by becoming one with that Universal Being. That is the philosopher. To say that God is the Father, the Mother, creator of the Universe, its Protector and Guide, is to him quite inadequate to express him. To him, God is the life of his life, the soul of his soul. God is his own self. Nothing else remains which is other than God.

Upon the same tree there are two birds, one on the top, the other below. The one on the top is calm, silent and majestic, immersed in his own glory; the one at the lower branches eating sweet and bitter fruits by turn, hopping from branch to branch, is becoming happy and miserable by turns. When the lower bird eats an exceptionally bitter fruit and gets disgusted, looks up and sees the other bird majestic and wondrous with golden plummage who eats neither sweet nor bitter fruits is neither happy nor miserable, calm and Self-centred. The lower bird longs for this condition, but soon forgets it and again starts eating sweet and bitter fruit.

The upper bird is God, the Lord of the universe and the lower bird is the human soul, eating sweet and bitter fruits of this world. For a time he stops eating and goes towards the unknown God and a flood of light comes, He thinks the world is a vain show. Yet again the senses draw him down and he begins to eat the fruits of the world. After eating again a bitter fruit, his heart opens again to divine light. Thus he gradually approaches God and finds his old self melting away. When he is near enough, he

sees that he is none other than God and exclaims " He, whom I have described as Life of this universe, as present in the atom, the mountains, the sun and the moon – He is the basis of our own life, the Soul of our Soul. Nay, Thou art That ". This is what the Jnana-Yoga teaches. All of us from the lowest worm that crawls under our feet to the highest beings – all are manifestations of God.

Lastly it is imperative that all these various Yogas should be carried out in practice. First we have to hear about them, then we have to think about them. We have to reason the thoughts out, impress them on our minds, we have to meditate on them, realise them, until at last they become our whole life. Religion is realisation; not talk, nor doctrine, nor theories. It is being It is the whole soul becoming changed into what it believes. That is the religion. That is the Universal Religion.

[Condensed from Swami Vivekananda's Speech in America]

-Ed.

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Far from there being any question of degrees of Truth & Error, there are only degrees of Error; Truth is one but Error infinite.

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True Religion consists in Concourse or Samawaya. Where there is no friendliness of feeling towards another there is no Religion.

Eternity Compressed In Time : My Reminiscences of Shri Gurudeva

I recall in my own way that 'परमार्थ' had become the be-all and the end-all of Shri Gurudeva's life. Consequently, all his 'प्रपञ्च' was beautifully transmuted into 'परमार्थ' Every activity of his life as well as the on-goings of Nimbal Ashrama depended on the completion of his daily meditation. No time was fixed for bath, breakfast, dinner etc. Time for every other activity was determined by the hour when he had meditated to his heart's content. As he liked to have hot water, rather very hot water for his bath, fuel would be kept burning continuously under the gysir for maintaining the water temperature at boiling point. As pointed out by me previously, meals were served to the sadhaks in those days only once every day in the afternoon; but no definite hour was fixed for it. It was linked with the meditation of Shri Gurudeva. Sometimes meals would be served as late as the sunset. Shri Gurudeva also cared equally for the meditation of other sadhakas. Once when he needed badly the presence of Prof. S. J Joshi he was told that the professor was meditating. He exclaimed solemnly, " No, don't disturb him in his meditation. I cannot touch his time. "

Shri Gurudeva subscribed a host of newspapers and periodicals to keep himself abreast of latest events in the country and the world as also contemporary philosophical thought. Serious philosophical journals viz., the Mind., the Philosophical Quarterly, and the Hibbert Journal were regularly delivered at Nimbal. Shri Gurudeva would call Prof. Joshi to read out the headlines and the news indicated by him. He would ask him to mark certain news items with red and blue pencil, and instruct him to preserve relevant cuttings And the touch-stone for judging the importance of a news item was its suitability to illustrate the spiritual concepts passing in his mind, or its relevance to his recent spiritual experience. Those who have read closely the ' Pathway to God in Hindi Literature ' which was being written at that a time (1952-54), might have noted that Shri Gurudeva

gives a fine description of the exposition of the ' jewel of Bhakti - भक्तीमणि ' by Tulsidas. At the end of the description (page 73) he writes " Is it not a great coincidence that on the very day on which I wrote the above account, I read a note in the " Times of India " as follows :-

The Times of India, Dated Friday, The 11th July, 1952

BIG DIAMOND MINED

Rewa : July, 9 – A diamond weighing about 229 carats has been mined by the Panna Diamond Mining Syndicate from its mines in Panna, the Company's officials claimed here today. They said that the diamond which has not yet been cut had a greenish tint which was considered lucky for its wearer.–P. T. I.

Shri Gurudeva concludes this portion remarkably in the spirit of benediction, " Let us hope that we may be lucky enough to get this superb diamond of Bhakti and wear it. "

Thus Shri Gurudeva transmuted every aspect of ' प्रपञ्च ' into ' परमार्थ '. That he was continually ascending the ladder of ' परमार्थ ' is now graphically dawning on me when I recall the repeated utterance by Shri Gurudeva of the following Doha of some anonymous saint during the year 1950 while we were engaged in revising the paraphrase portion of the ' परमार्थ सोपान'

मकड़ो चढ़ती तार से, चढ़कर उतरी जाय ।
संत चढ़त है शब्द से, चढ़त चढ़त चढ़ि जाय ।।

The autobiographical touch in such utterances of Shri Gurudeva is too obvious to be mentioned. As I recapitulate the sublime setting in which he enlightened the disciples sitting at his feet, I am able to understand vividly the meaning of the word ' UPANISAD ' as the secret teaching imparted by the ancient Guru to the esoteric circle of his disciples The rare mystical scenario has for me the stamp of eternity with Shri Gurudeva standing at the summit of ' परमार्थ ' and disciples gathered at his feet ! It is simply sublime blessed and fantastic. *[Continued]*

Prof. M. L. Sharma
Dept of Philosophy,
J. N. Vyas University, Jodhpur-342001

The Bhagawadgita
Its approach and message

The Bhagwadgita is the most popular amongst all the religio-philosophical works ever written in any language of the world and is acclaimed by the ancient Acharyas as well as modern scholars as a world, scripture discussing almost all the problems an individual faces in his life. It not only poses problems but gives positive guidance to solve them. The teachings are universal in the sense that they go beyond the limitations of time and space and hence are relevant to the mankind as a whole, irrespective of the faith to which an individual may belong. Though the Upanishads, Bramhasutras and the Gita are accepted as the three prasthhanas (steps) of Indian philosophy, the Gita being compromising in spirit and practical in thinking is more appealing even to the ordinary people.

There have been maximum number of commentaries on the Gita as compared to any other work, written by scholars belonging to various schools of thought. This is particularly due to the universal outlook of Gita. Every Acharya or scholar stresses his own point and tries to establish his philosophy as the authentic teaching of Gitacharya Here, of course, no one can be considered totally wrong so far as the approach is concerned, but the teachings of Gita are so comprehensive that they accomodate almost all the schools of thought and as such it will be wrong to think that any particular system is upheld by the Lord.

The teacher of Gita is well aware of the capacity of thinking as well as the level of understanding of different people and hence has presented a philosophy which can be practised by all the people according to their tastes. The work therefore accodmodates different schools of thinking and paths, for realisation of the Truth, like Jnana, Bhakti·

and Karma and brings a sort of harmony between them guaranteeing the same goal for different types of seekers.

In spite of there being innumerable commentaries on the Gita, the writer of the article feels that there is always a scope for new thinking particularly in view of its universal outlook. Here is therefore a fresh attempt to discuss the progressive and reformist approach of Gita and its message to the mankind not to ignore or underestimate the life in this world in preference to the attainment of eternal bliss after death. In other words Gita teaches the man to realise the worth of life In this world since it is impossible to attain the salvation without such realisation and therefore advises him to fashion his life so as to make it successful.

First let us discuss the progressive and reformist approach of Gita which will ultimately enable us to understand its message correctly. The smrutis lay down that a sanyasi is one who does the work without expectation of fruit and as such the non-touching of fire and abstaining from work are not his essential qualities.

Cp. अनाश्रित: कर्मफलंकार्यं कर्म करोति य: ।
स सन्यासी च योगी च न निरग्नि: नचाक्रिय: ।

The vedic sacrifices are essential "Dravya Yajnas" because according to the Mimansa school of thought, the satisfactory performance of a yajna rests on fulfilling two conditions viz. The collection of offering of sacrificial materials and invoking the appropriate deities as prescribed by the shastras.

Cp. यागस्य द्वेरूपे द्रव्यं देवताच ।

The Gita, however, broadens the concept of yajna and clarifies them as "Dravya-Yajna", "Tapo-Yajna", "Yoga-Yajna" "Swadhaya and Jnana" Yajnas. Accordingly performing of penance or practising Yoga, sincere study of vedic recitations or indulging in philosophical discussions are the different varieties of Yajna only. Further a Jnana-

Yajna or intellectual discussion is superior to Dravya-Yajna Thus the Gita reveals the progressive outlook without condemning the age-old conventions.

The shudras or women are generally prohibited to study the vedas as per smrutis, even though a few instances of Bramhavadinis like Gargi and Maitreyi are mentioned in the upanishads. But the Gita is so generous in its approach that the goal of vedadhyayan i. e. Moksha is open for all irrespective of their caste or gender. Cp.

मांहि पार्थ व्यपाश्रित्य ये ऽपिस्यु: पापयोनय: ।
स्त्रियो वैश्या: तथा शूद्रा: ते ऽपि यान्ति परांगतिम् ।

The most outstanding contribution of Gita is not only the सर्वधर्मसमभाव but also the सर्वदेवता समभाव. The following two verses are enough to establish the validity of the above statement.

1) ये यथा माँ प्रपद्यन्ते ताँस्तथैवभजाम्यहम् ।
ममवर्त्मानुवर्तन्ते मनुष्या: पार्थं सर्वश: । 4–11

2) ये ऽप्यन्यदेवता भक्ता यजन्ते श्रद्धचान्विता: ।
ते ऽपि मामेव कौन्तेय यजंत्य विधिपूर्वकम् । 9–23

i) In whatever way people approach me, I welcome and bless them. Men, in fact, worship me in several ways.

ii) Even those who are devotees of other Gods and worship them with faith, they also worship me alone indirectly.

Indian Philosophy lays down the distinction between स्वार्थ परार्थ and परमार्थ and generally attaches supreme importance to परमार्थ only. Of course स्वार्थ at the cost of परार्थ or परमार्थ is another word for meaness. But between परार्थ and परमार्थ, the latter's approach is always other worldly, whereas the former stands for the acts pertaining to this world. Gita upholds the importance of परार्थ and

advocates the Principle of लोकसंग्रह or the welfare of the Society more than merely trying for ones salvation. The Lord declares emphatically that even though he has no self-interest, he cannot abstain from work because that leads to chaos. It is, however, His responsibility to see that order is maintained in the world. This is one more proof of Gita's reformist approach. Perhaps, Gita is the only work catagorically advocating Loka-Sangraha " as the aim of life in this world and attainment of salvation only after death. This in fact, is the key to make one's life fruitful in this world.

The different Acharyas and scholars uphold the superiority of one path over the other for attaining liberation. Acharya Shankar establishes the Superiority of Jnanamarg over others. The Mimamsakars interpret the vedas as preaching the performance of sacrificial rites as the means of attaining salvation or heaven, which is the highest attainment according to them. The Vaishnavite Acharyas like Ramanuja and Madhva advocate the superiority of devotion and do not lag behind in quoting statements from the text in support of their contentions. Even Lokmanya Tilak fights tooth and nail to establish the superiority of निष्काम कर्म (Duty without expection of its fruit) over other paths and considers कर्मण्येवाधिकारस्ते मा फलेषु कदाचन as the महावाक्य of Gita In spite of all this, we can prove the Bhagwadgita is the only work preaching equality of all Paths bringing a sort of harmony between them Cp.

ध्यानेनात्मनि पश्यन्ति के चिदा त्मानमात्मना ।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ।।
अन्यत्वेवमजानन्तः श्रुत्वान्येभ्य उपासने ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ।।

By meditation some perceive the self; others through knowledge and still others through works or devotion

No one need not however presume that the approaches of different Acharyas and scholars are wrong, but that

their contention that the path preached by them alone is helpful in reaching the goal, is not wholly correct. In fact, the principle of अहंकार नाश is at the base of the different paths

To illustrate भक्तिमार्ग or the path of devotion, which preaches the principle of नाहंकर्ता हरिःकर्ता is not really opposed to the spirit of महावाक्य viz. अहं ब्रह्मास्मि. So dear to the followers of jnanamarg Acharya Shankar declares in the sadhan-panchaka ब्रह्मैवास्मि विभामतां अहरहः गर्वः परित्यज्यतां देहेऽहमतिरुद्यताम् । Thus both the paths viz. devotion and knowledge preach that the destroying of Ego leads to salvation because in devotion the Ego is destroyed by accepting the Lord as the master whereas the path of knowledge declares that there being only one reality viz. Bramhan, the individuality based on Ego which has to be destroyed even in the निष्काम कममार्ग, the underlying spirit in abandoning स्वार्थ or ममत्व.

Thus the different paths preached in the Gita in different chapters are only complimentary and not contradictory to each other. In other words one can reach the goal by following severally or collectively these paths. Further सकाम कर्ममार्ग propounded by Mimamsakars was improved by the Gitacharya who preaches the performance of all acts including the vedic rites with the spirit of dedication to the Lord (ईश्वरार्पण वुद्धी). This is infact the other side of निष्काम कर्म which preaches निवृत्ति through प्रवृत्ति.

Acharya Shankara, the advocate of Jnana-marg himself practised all these paths. That he was a Jnani par excellence could be observed from the study of his commentary on the Bramh-sutras. Similarly the various hymns composed by him illustrate the fervour of his devotion. Likewise his life full of activity establishes him as an unmatched Karma-Yogi in spite of preaching the illusion of the world His attainments in the field of Yoga are enough to accept him as one of the greatest Yogis.

The spirit of accomodation preached by Gita could be be seen even in not condemning सकाम भक्ति in spite of glorification of अहेतुकी भक्ति The Lord declares that even though a Jnani among the devotees in preferable, the ordinary mortals who approach him for material benefits are also good people, since they accept the Supremacy of the Lord.

In the famous verse न बुद्धिभेद जनयेत् अज्ञानां कम संगिनाम् the Gita preaches not to unsettle the minds of ignorant people who follow the simple faiths and indulge in acts like image-worship, Since these simple faiths have also practical value and spiritual appeal. The man of knowledge should enlighten such simple followers and raise their level of thinking.

The principle of socialism much talked of in present days has its (origin) in Gita. The verse विद्याविनय संपन्ने ब्राह्मणे गवि हस्तिनि शुनिचैव श्वपाके च पंडिता: समदर्शिन: asserts that a man of wisdom treats everybody as equal. The equating or समत्व of course, has to be understood in its proper spirit and need not be interpreted as equality under all circumstances. Even though the verse declares that a learned Brahmin and a dog are equal, it should not be taken to mean that a dog can be appointed to teach vedas to others like a learned Brahmin. But the dog has as much right to survive as a Brahmin has.

Another interesting aspect of Gita is its method of classification of Gods and demons. Like Puranas, it does not describe the demons as possessed of fantastic and awkward appearances, but declares that it is the behaviour that makes a man divine or demon. Those, in whom, there is no gap between practice and precept, who are virtuous and noble are divine by natue and others who are selfish, full of pride and act as tyrants are demons. In a way this enables us to detect Shakunis, Duryodhanas, and Ravanas in the very Society in which we live.

As regards the message of Gita it implores upon the man to realise the worth of his birth as a human being on

this earth and act in such a manner whereby he is qualified to attain salvation. which of course, should be the ultimate aim of every man or woman. Further such attainment is possibly through Jnana, Karma, Bhakti or Yoga, severally or collectively In other words Gita does not accept the superiority of one path over the other; since the attitude and capacity of a person are responsible in adopting a particular path for making the life purposeful. The different paths are fashioned keeping in mind the principle of अधिकार भेद or capacity of the साधक (aspirant). The equality of different paths is beautifully described in the following verse. प्रियतम हृदयें वाखेलतु प्रेमरी त्या पदयुग परिचर्यां प्रेयसी वा विधत्ताम्। विहरति विदितार्थो निर्विकल्पे समाधौ ननु भजन विधौवा तुल्यमेतद् द्वयंस्यात्। "for her who loves, it is the same whether she, in the ardour of love plays on the bosom of the lover or whether she caresses with tenderness his feet. Thus to him who knows whether he remains in a superconscious ecastasy or serves God with worship, the two are the same."

Arjuna, being a kshatriya, was advised by the Lord to fight and not to think of embracing Sanyasa which was more suited to the temperament of the Brahmin. By prefering another's duty to that in which he is expertised, man violates the principle of Swadharm and thus deceives himself and puts the society also to the loss. For example, when a good administrator chooses to become a teacher, the Society will be deprived of the services of a good administrator and the educational institution suffers due to an incompetent teacher. The Gita therefore says that the practice of Swadharma makes one's life fruitful and thereby contributes to the welfare of the Society.

Now-a-days it has become a fashion to condemn the principle of Swadharma and more so the Varnashram-dharma. But these very people do not hesitate to claim a minister's post or M. L. A.'s or M. P.'s seat for the wives and sons of the ministers.

Doing one's duty dedicatedly makes life successful. Thus Gita teaches everyone to work dedicatedly believing

in the supremacy of the Lord and not to ignore this world. Just as a coin found counterfeit in one shop is counterfeit everywhere; an unworthy life in this world deprives the higher world also. The Lord makes this truth abundantly clear by his advice to Arjuna which in fact is an advice to the whole mankind.

In the end. we can sum-up the message of this immortal work, in the following verse, which if followed, enables everyone to enjoy this as well as the higher world (इहलोक and परलोक)

सद्भावना सदाचार: तृप्तिरास्तिक्यमेवच ।
स्वाभिमानात्म विश्वासौ नरोत्तमगुणा: स्मृता: ।।

One should be good in thoughts as well as deeds. Remaining contented while practising Swadharma and believing in the supremacy of God; he should possess self-respect as well as self-confidence. Arjuna; the Narottam was blessed by Narayana i. e., Krishna. Thus the last verse of Gita, यत्र योगेश्वरोकृष्णो यत्र पार्थो धनुर्धर: । तत्रश्रीर्विजयोभूति र्ध्रुवानीतिर्मतिर्मम ।, asserts the worth of नरोत्तमगुण and guarantees the highest reward, in this as well as the other world, When followed sincerely, in the form of grace of the Lord i. e., Narayan.

— **Prof. G. G. Joshi** M.A. LLB
Gokak

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Book Review

PHILOSOPHIES OF INDIA by Heinrich Zimmer. Edited by J. Campbell, Publisher : Motilal Banarsidass, Delhi. First Indian Edition, 1990 Rs. 175-00 Pp. i-xvii, 1-687 pages, paper back.

This book consists of three parts.

Part I entitled 'The highest good' is, about 'the meeting of East and West' and the foundation of 'Indian Philosophy.'

Part II : 'The Philosophy of Time' deals with 'the Philosophy of success' 'the philosophy of pleasure' and 'the philosophy of duty.' Next Part III. 'The Philosophies of eternity' is concerned with Jainism' Sānkhya and Yoga, Brāhminism, Buddhism and Tantra. According to the author the Chief aim of Indian thought is to integrate what is resisted and hidden by the forces of life but not to explore and describe the visible world. He also thinks that accidental Indian philosophy imparts information concerning the measurable structure and powers of the psyche, analyses man's intellectual faculties and there is also pronouncement on ethical values and moral standards. However the authors claim (p. 31) may be doubted when he says 'there was never in India any such close affinity between natural science and philosophy as to bring about a significant cross fertilization. But in Indian intellectual tradition philosophy and science go together. For instance Pāṇini's science' of grammar, Physics of Vaiśeṣikas etc , provide unified frame work for rational inquiry.

However the author (p. 48), truly identifies philosophy as a way of life, because real attainment is only what finds confirmation in one's own life. The author has rightly pointed out the practical aspect in Indian thought. And in this regard there is a necessity to fulfil certain qualifications such as faith (S'raddhā), ability ro discriminate between the

real and the unreal (Viveka) etc. The author rightly thinks that the force of spirituality in modern India worked through Mahātmā Gandhi to liberate the people of India.

The central concept of Indian Spirituality is Brahman ' the holy power '. Etymologically the noun ' brahman ' is derived from ' *bṛh* ' as the stem and ' *man* ' as the ending. Bṛṁhayati means ' increase, strengthen, fortify '; consequently ' Brahman ' denotes ' power or strength '.

Next (P. 163) the concept of dharma is analysed. The Sanskrit noun ' dharma is derived from the root dhṛ to hold. to bear or to carry and it means ' that which holds together or supports '. Dharma not only refers to the total context of law and custom. but also to the essential nature or quality of the individual or moral standard. Further non-violence and truth are considered to be essential elements of spirituality.

According to Jaina cosmology, universe is organic having life-monads which constitute the very substance of the imperishable body. And life-monads enjoy the highest states of being human or divine, and possess five sense faculties and thinking faculty. The life-monad (jīva) pervades the whole organism and is responsible for structural and functional aspects of individuality. According to the author Jainism is dualistic, because of its analysis of the psychology and destiny of man. Of course in this regard Jainism resembles Sānkhya dualism, however the author is not correct (P. 242) in saying that Sānkhya system is also non-Vedic system. According to Jainism liberation as final state is Kaivalya (Salvation) which means completeness through integration or absolute release. The author thinks that Jainism is a vision of an all-embracing. gloomy grandeur, a cool scientific outlook on the universe and its creatures, impressive through its utter self-consistency (P. 266).

Next Sānkhya and Yoga systems are considered, former provides a basic theoretical exposition of human nature in

the state of bondage *(bandha)* and the state of release. However Yoga provides practical techniques for gaining of release i. e. isolation-integration (Kaivalya). The universe is founded on irreducible principles of monads (purusa) and matter (prakrti). Viveka (true insight) can be achieved by regulating the mental functions so that truth is attained through the recognition of the fact that whatever happens, nothing affects the life monad.

According to Sānkya-yoga, activities of mind-stuff are to be checked. In this regard the author (p. 288) has rendered pramāṇa as accurate perception. This is not correct, because pramāṇa is instrumental cause of knowledge in general including perceptual, inferential etc.

The author (314) has made an interesting observation, namely that Sāñkhya and Yoga the pre-Aryan, dualistic and realistic philosophy and cosmology of the life-monads versus the life-matter became acceptable to Brahman orthodoxy. According to the analysis of psyche, man is active (Kartṛ) through the five "Organs of action' and "Respective (Bhoktṛ) through the five "organs of perception". Eventhough various sense-faculties are mutually antagonistic, they co-operate automatically; mind *(manas)* also co-operates directly with the ten faculties. Ahaṅkāra, the ego-function causes us to believe that we feel like acting. Buddhi is predominantly sāttvic and is the faculty of awareness. When Puruṣa as pure spirit (*caitanya*) attains perfect knowledge, he may continue to have gross and subtle body. The author thinks that significant contribution of sānkḥya and yoga lies in their psychological interpretation of existence. However strictly speaking it is not merely psychological but basically metaphysical in nature.

In the next section entitled Brahmanism, the author considers Vedas and Upaniṣads under seperate sections but it is strange that he has treated Upaniśadic dialogues under the section of Veda. The author thinks that neither ontological analysis nor metaphysical requirements are enough for spiritual understanding. And there are also attempts of

transcending the mind by the 'way of devotion' or whole hearted dedication *(bhakti)*.

Creative philosophy is expressed in the Upaniṣads in which there are techniques for understanding the nature of human self in relation to cosmic self. The method of dialogue is an important feature of the Upaniṣads. The author has given interesting analysis of the metaphor of the chariot, the metaphor of the birds on one tree etc. There is also a brief account of two kinds of Knowledge *(vidyā)*, Brahman of sounds (s'abda - brahman) and that of the highest Brahman (Para - brahman). Next the author has given his lucid translation for the twelve verses of Māṇḍukya Upanisad with brief explanatory notes. In the Bhagavadgitā, authorities to see various influences from Sānkhya-Yoga, Upaniṣads etc. Next, the section on Vedānta is about the methods and goal of Vedantic thought. Both theoretical and practical aspects of spiritual reality are explained properly. In the analysis of Vedāntic thought there is a focus on Advaita – vedānta of Adi Śañkarācārya. There is an emphasis on the subjective aspect of reality. Next Sadānanda's (1500 A. D.) Vedāntasāra is briefly considered. In order to have a direct apprehension of spirituality, a sincere candidate should follow preliminary states of understanding namely Śravaṇa literally listening to the teacher and thoroughly learning the revealed texts; second state of spiritual process is called manana which means reflection or cogitation in which there is a continuous, un-interrupted pondering on Brahman, which has been heard from the teacher. Next in the state of nididhyāsana there is an intense focusing on a long - enduring one - pointed inner vision.

In the section on Buddhahood there is a significant statement that a sādhak is taught to experience, gazing inward, through successive stages of self-control and meditation, so that he realizes the real meaning of the Buddhist transcendental wisdom.

In the section on Tantra it is said that Brahman and Śakti are identical. The Reality is one and the same, and

the difference is due to name and form. Eventhough both Tantra add popular Hinduism accept the truth of Advaita – Vedanta, there is a shifting to the positive aspect of māyā, because the world is the unending manifestation of the dynamic aspect of the divine. An essential principle of the Tantric idea is that man must rise through and by means of nature.

The book entitled *Philosohies of India* has limited scope. It excludes same important systems like Nyāya – Vaiśeṣika and Pūrva – Mīmāmsā sytems. The book ends with 'Appendix A : about six systems (a summary) Appendix B : Historical Summary and useful bibliography. The book is useful for Indologists, researchers and students.

— Dr. R. I. Ingalalli

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"Just as the one object of the anxiety of the Chakor is the light of the Moon; just as the one object of the anxiety of the lotus is the rise of the Sun; just as the one object of the anxiety of the bee is the juice in a fragrant flower; similarly my one object of anxiety, " says Sant Basaveshwar, is the rememberance of my God, the KUDALSANGAMDEV."

— Pathway to God (H. L.) 355-56

QUARTERLY REPORT

for the period ending 31-12-1994

Intensive meditation was performed in the Gurudev Mandir by the Sadhakas during Navaratri festival, which concluded on 13-10-1994

Parama Poojya Sri Shiddeshwar Swamiji, Jnana Yogeshrama, Bijapur camped in the Gurudev Mandir from 16-10-94 to 10-11-94 and delivered excellent discourses on Kathopanished daily during the above period from 6-30 p.m. to 7-30 p.m. The function was well attended.

The Vaikuntha Chaturdashi Nama Saptaha was observed in the Gurudev Mandir, as usual during the period from 12-11-94 to 16-11-94 on a grand scale, in a most befitting manner Sadhakas from all walks of life from various different places attended the Saptaha, in an un-expected good number. They engaged themselves in intensive meditation, performed Bhajan and also offered Arathi, Lectures on Dasabodha, by Prof. B R. Modak and other eminent scholars were arranged. Flowers were offered to the Gurudev Samadhi on the last day of Saptaha, on 16-11-1994. Mahaprasad to about 300 persons on the concluding day of Saptaha was arranged. The function was well attended by local as as well out-side Sadhakas.

The Aurobindo Society Centre Belgaum had arranged for meditation in the Mandir on 24-11-1994.

The delegates of Inter-Faith pilgrimage for peace and Love 1994-95 visited the Gurudev Mandir on 5-12-1994, and appreciated the activities of the Academy.

The Chinmaya Mission Belgaum Centre had arranged the discourse of Poojya Swamini (Dr) Gangananda Sarswati

on Geeta and Shri Ramageeta in the Gurudev Mandir from 6-12-94 to 15-12-1994.

The residents of Belgaum, who had undergone Vipassane Meditation Course at Igatpuri, had arranged for one day Meditation course in the Gurudev Mandir on 11-12-1994.

The Rastriya Basav Dala Branch Belgaum had arranged for a discourse on Viswa Dharma, of Sri Sadguru Mate Gangamataji in the Mandir on 15-12-1994 and 16-12-1994.

We thank the following persons for their donation to the A. C. P R. Belgaum and subscription to the quarterly journal Pathway to God being published by the academy.

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1) Sri. M. N. Deshpande, Asstt. Executive Engineer, Dombivali. Rs. 1,000/-

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J. M. Kulkarni
Secretary

" It is not anything inspiring upon our senses from out-side that constitutes beatific experience; it is something that comes from inside. As psychologists of mystical experience are aware the different forms the mystic sees, the sounds that he hears, the smells that he enjoys and so on are not drawn from the out-side world. They come from within, they are centrally initiated." (p. 233)

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" The forms which they see in mystical experience are ultimately identical with themselves " (p. 70)

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" .... a man has to sit in judgement upon the quality of his own mind and his own experiences, by taking into account the different forms of mystical realization which he experiences. " (p. 70)

— Shri Gurudev Ranade in
Bhagavadgeeta Philosophy of God Realisation.

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" The Self has got a supreme power of dichotomising him-self " (p 200)

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" But when words fail to exactly to describe the nature of the Faculty of God Realization, it may become serviceable psychologically to invent a term to call it either Buddhi or intuition..... " (p. 249)

— Shri Gurudev Ranade in
Constructive Survey of Upanishadic Philosophy

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